

books on methods, such as "Missionary Methods" and "Fuels for Missionary Fires." Then there ought to be a history of missions such as "A Hundred Years of Missions" or "The New Acts of the Apostles." There should be also missionary biographies, such as the biography of John Patton whose life was so preserved of God that tho the savages tried upwards of fifty times they could not kill him. At another time a more complete list will be presented.

The securing of these books will, perhaps, be difficult but I cannot see why, if an effort is made to secure them. Can you not ask some member of your church or society who is a reader to purchase such book, naming the title, and when thro reading present it to the society. Or it may be that you have in your congregation one person who would donate the entire library, if he were given an opportunity. Or perhaps the society may see proper to appropriate a sufficient amount to get at least a small library. These and other ways will suggest themselves by which each society may possess at least a small library of missionary literature. The missionary committee can easily then arrange and distribute the topics and those to whom topics are assigned can be sent to the library where information can be had.

We do not expect to bring about these things in a day. But that is the end for which and to which we are working. Our reach must exceed our grasp. Emerson said, "Hitch your wagon to a star." A high ideal not reached is better than a low one that can soon be over-reached. Do not be discouraged then. Hope thou in God and work and pray that some day the end we are seeking may be attained.

Notes and Suggestions

Two weeks ago I asked that the societies have a report sent me of their work and methods of work. The society at Millersburg, Iowa, was the first to respond. Here is the report of the society's work. Society organized last December with twenty members, we now have twenty-nine members and most of them good workers. We have a program of readings, recitations and singing every two weeks. Scripture references are distributed one week in advance that time may be had for preparation. We also have consecration meetings. Some time ago we held a special temperance service which proved of much interest. We took up our first missionary collection which amounted to \$1.12. We will, hereafter, take such a collection once each month. Two of our members were recently added to the church. We feel that our society is a power for good in this neighborhood.—Ada Sanger.

This is a most excellent report for a society yet young. Some things in this report are worthy of a fuller consideration, viz., the missionary collection each month and the two members added to the church. Such reports should come from all our societies. We must do something. Activity is the law of all growth. Stagnation means

death and condemnation. We must use that which we have in God's service. Our gifts are only loaned to us; someday we must return them to God, and with usury, if we would receive a "well done" from Him. May this letter be the means of encouraging and inspiring other societies to attempt great things for God.

For the Lookout Committee

1. Looking *outward* to draw strangers in.
2. Looking *inward* to lend a helping hand.
3. Looking *backward* to improve the future.
4. Looking *forward* to build up Christ's kingdom.
5. Looking *downward* to raise the despondent.
6. Looking *upward* unto Jesus the author and finisher of our faith, and saying with Samuel of old: "Here am I. Speak Lord for thy servant heareth."

—Our Union.

Height is subsequent to death. Fruitage follows rootage. Mushroom roots mean mushroom stability. The life of a tree is dependent upon its roots; if they be few and feeble and near the surface of the earth then the doom of that tree is sure. Even more important is the matter of roots to the Christian. Except his life be deeply rooted it can not flourish. The unseen, spiritual roots that nourish the Christian's life must be healthy, else disaster will follow. Some of these roots are prayer, Bible study, attendance upon church ordinances, meditations upon spiritual truths and activity in the service of Christ. Like the tree, the Christian best lives and bears most fruit when these roots strike deepest.

Hints for the Leader for Feb. 26

You will have a good topic. Why not make the most of it. Let me give you a few suggestions:

1. The subject: Palm Tree Christians.
2. Division of the subject into parts for discussion. a. The Roots of the Palm tree; (1) Their functions: To hold tree in place, and supply nourishment. b. The branches and their function. c. The *fruit*, quality and usefulness. d. What the Palm is to Eastern people. e. Of what the Palm is a symbol. (1) Of victory. (2) Of prosperity. (3) Of joy.

Assign these parts as soon as you can. Urge those to whom you assign them to give them some study; and especially request each one to show in what way the Christian can be symbolized by the Palm tree. Make much of this topic both for the sake of the society and the church.

W. D. FURRY.

Be patient with every one, but above all with yourself. I mean, do not be disturbed because of your imperfections, and always rise up bravely from a fall. There is no better means of progress in the spiritual life than to be continually beginning afresh, and never to think that we have done enough.—Francis

The Christian Life

PRAYER MEETING TOPICS

THE PARABLES—"THE TWO SONS"

I. The Parable. Matt. 21: 28-32

- a. Occasion, vs., 23-27.
- b. To whom spoken, v. 23.
- c. This is the first of three parables showing the wickedness of the religious classes among the Jews.

II Interpretation.

- a. "A certain man,"—God. Acts 17: 24-26.
- b. "Two sons"—not Jews and Gentiles, but the Pharisees, and the openly wicked. (1) First son—those who didn't profess to be religious, as the publicans and harlots. Luke 3: 12-14. Notice this son's reply to his Father. v. 29. (2) Second son—the self righteous religious people. Matt. 11: 16-19. Notice this son's reply, v. 30.
- c. Jesus' application of the parable, vs. 31, 32. (1) Was this a nice sermon?

III Lessons

- a. Our relation to God,—"Son," v. 28; II Cor. 6: 17, 18.
- b. What he wants us to do,—"Go work," v. 28; John 20: 21.
- c. When to do it,—"Today," v. 28, John 9: 4; II Cor. 6: 2.
- d. Where,—"In my vineyard," v. 22.
- e. Let us ask ourselves which son we are like, Matt. 23: 13-15; 25-33.
- f. We should not be *sayers*, but *doers*. Luke 6: 46; Matt. 7: 21; II Thess. 2: 16, 17.

J. L. GILLIN.

SHORT SERMONS

Text: Why stand ye here all the day idle. Matt. 20: 6.

These people seemed to be out of work. There are multitudes in the world who would esteem it a great privilege to have the opportunity to hard labor, to earn their bread thereby. How sad the condition of the "out of works." No work means to them no bread; none of the comforts of life. Little ones at home are hungry, ill fed and ill clothed. What a hard cold world it is to these unfortunates. Others have their excess of pleasures, but these have only anguish, waking or sleeping. What crucifixion it is to the sensitive soul to seek in vain for that toil, that drudgery, which alone can bring bread to hungry children. How glad they would be to coin their life blood, that suffering might be banished from the beloved home. They walk the cold street because they cannot bear the agonizing sight of that destitution which they are refused the opportunity to relieve.

But there are other "out of works." The Lord's vineyard wants laborers, but these stand all the day idle. It is not in this case because they cannot find work to do, for the Master of the vineyard would gladly give work to all. They will not have others to blame. When the short day of life comes to a close, there will be no reward, no wages,